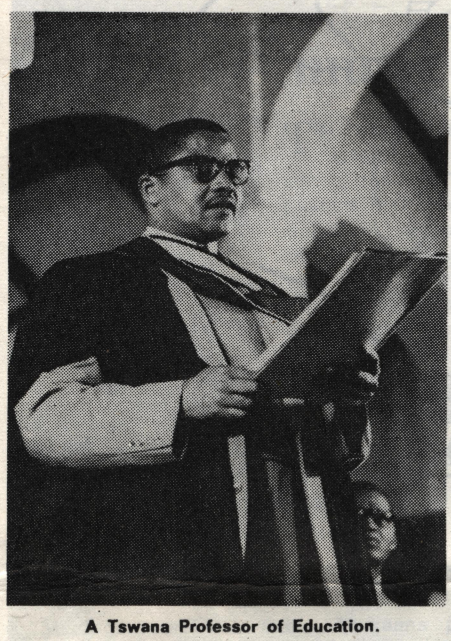
RSA CALLING

THE VOICE OF SOUTH AFRICA

DIE STEM VAN SUID-AFRIKA

No. 4/1969

The Bantu of South Africa



A Tswana Professor of Education.

BECAUSE the history of the Bantu of South Africa has been transmitted mainly through tribal legends by word of mouth from generation to generation and gleened from chance observations of early White and Arab travellers, their exact origin and time of arrival in what is now South Africa is vague.

It is, however, generally agreed that they originated in the Great Lakes area of Central Africa and gradually moved South, a process which began as early as the 6th Century A D. It is also agreed and has been established with reasonable certainty that this southward migration of the Bantu tribes reached the northern borders of South Africa at about the same time as the first Whites settled at the Cape in 1652. Apart from the indigenous Bushmen and Hottentots, South Africa was, at this time, for all practical purposes, unpopulated.

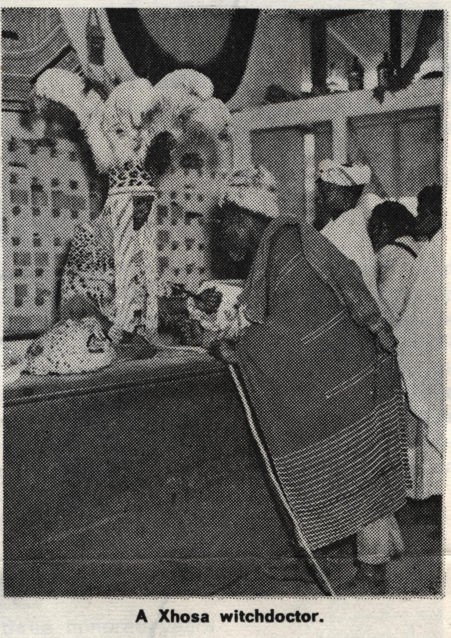
The migration from Central Africa took place in four main streams, one settling in Angola and the Congo Basin, another in Swaziland and parts of Mozambique and the remaining two in South Africa. The latter consisted of the Nguni peoples who established themselves along the East Coast in Natal, the Transkei and the Eastern Cape, and the Sotho peoples who settled in the Western Transvaal, North Western Cape, Northern Free State, and what are now the independent states of Lesotho and Botswana. It is in these traditional tribal areas where almost seventy per cent of the Bantu still live today, the remaining thirty per cent having been attracted to the White areas by the country's industrial development.

FIRST CONTACT

Until the beginning of the nineteenth century, when the Whites first made contact with the Xhosa tribes, an off-shoot of the Nguni migration in the Eastern Cape, the migrants were mainly small independent tribal groups scatttered over their areas of settlement.

In 1815, this began to change when the great Zulu King, Chaka, and later his younger half-brother, Dingaan, who murdered him on the grounds that one herd could not afford two bulls, began building the Nguni empire in Natal by subjugating other Nguni and Sotho tribes by wars of attrition, promoting a common culture and standard language at the same time. The result was that whole tribes were wiped off the face of the earth, while others merged with the Zulus, who next to the Xhosas, emerged as the two principal Nguni nations of Southern Africa.

Those tribes who would not subject themselves to Chaka were forced to flee, the Ngoni or Shangaans to Mozambique, the Ndebele to the Northern Transvaal and Rhodesia where they are known as the Matabele, others to the Eastern Cape, where they merged with already established tribes to reinforce the Xhosa nation. The remainder fled to what are now the Free State and Lesotho, where the South Sotho Chieftain, Moshesh the 1st, began his own empire and nation-building by absorbing the refugees into his tribe and drafting their young men into his regiments.



A Xhosa witchdoctor.

FOUR NGUNI NATIONS

This turmoil and movement of populations led to the formation of four Nguni nations in South Africa: the Xhosa of the Eastern Cape and Transkei of whom there are some $3\frac{1}{2}$-million, the Zulus of Natal numbering just over three-miilion, the Ndebele who number a quarter of a million, and about 300-thousand Swazis; four Sotho nations, the Southern Sotho of the Free State and Southern Transvaal, the Northern Sothos of the North Transvaal, the Tswanas of the Western Transvaal and North-western Cape. The Sotho people today number some 5-million. The Venda are not related to either the Nguni or Sotho groups.

Each of these nations today has a distinct language and culture of their own, the Nguni differing from the Sotho as do the Latin and Germanic peoples of Europe, and the individual nations within the groups in the same way as the nations of Europe.

They are easily distinguished by their tribal dress and customs, the Basotho by their colourful blankets and distinctive head-gear of plaited grass, the Zulus by their beaded loin cloths and skirts of tanned hides, the Xhosas by their blankets dyed with red ochre, the Ndebele

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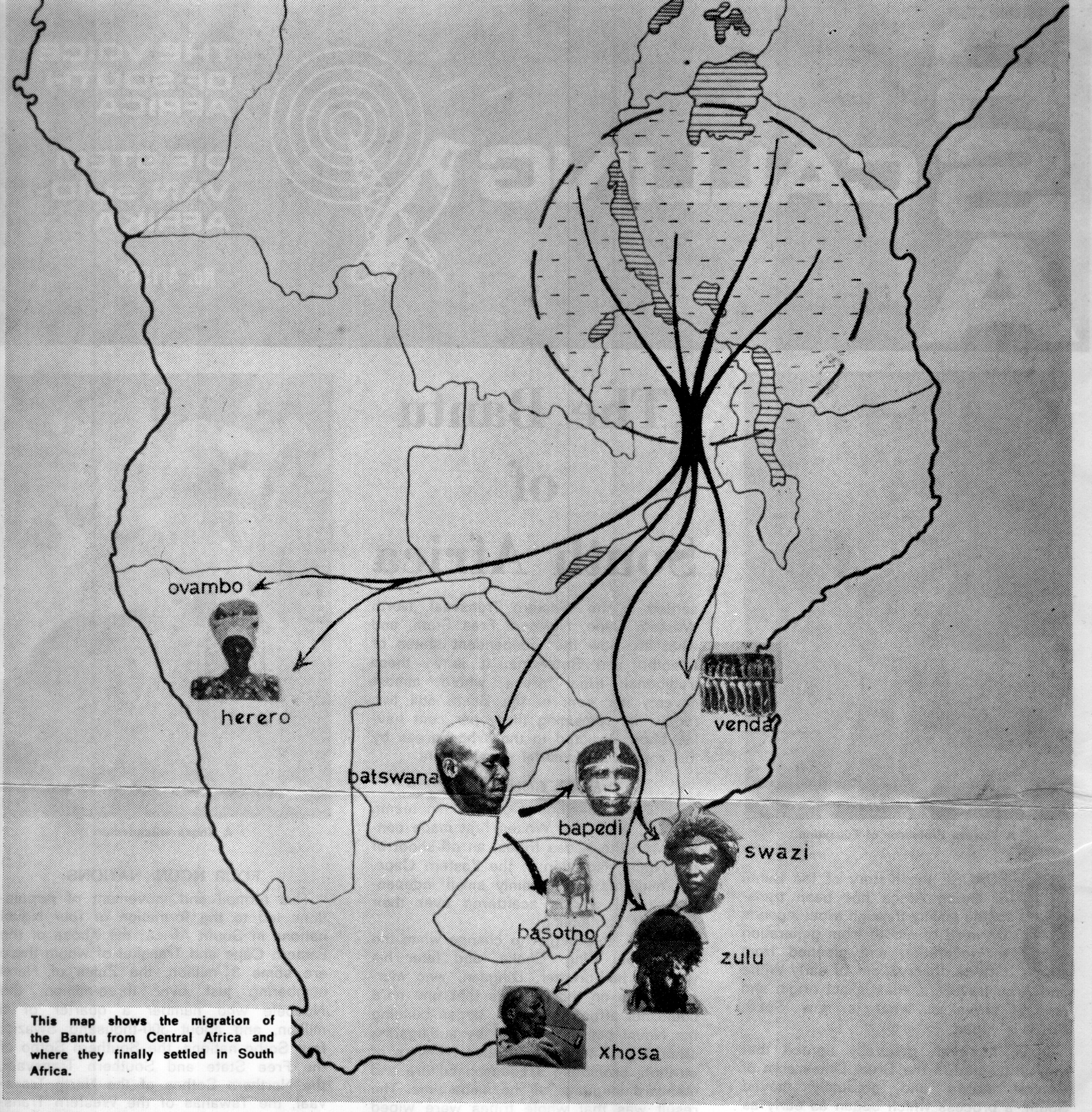


This map shows the migration of the Bantu from Central Africa and where they finally settled in South Africa.

THE BANTU OF SOUTH AFRICA

(Continued from page 1)

by the heavy metal ornaments they wear on their arms and legs.

In the same way they have tended to choose their employment in keeping with their tribal customs, the Nguni working mainly on farms and in domestic service, the Sotho in the mines and factories.

Despite the fact that the Whites moving north and east from the Cape peninsula in the 17th and 18th centuries settled principally in areas uninhabited by the Bantu, contact was inevitable and at first mainly amicable. Friction was equally inevitable, mainly because of Bantu raids on White settlements to obtain cattle and other loot and because of the Bantu customs on land-holding. All land belonged to the tribes, and by tradition, the Chiefs, who held title to land and men could not sell it.

Through them, however, the tribe granted holding and settlement rights to Whites and other Bantu through treaties, which led to wars and raids because a treaty signed by one tribal chief was ignored by another who held title to the same land. This led to no fewer than eight border wars between the Xhosa and the British authorities in the Cape, the Xhosas finally being instrumental to their own defeat by slaughtering all their cattle and destroying all their food on the advice of their witch-doctors in an effort to get the tribal gods to drive the Whites into the sea. The White authorities had to step in and save the tribe from extinction by famine.

In Natal, Dingaan and the Zulus were finally defeated in the historic battle of Blood River, after Dingaan had signed a treaty with the Voortrekker leader, Piet Retief, whom he then betrayed and murdered before launching his regiments against the Voortrekkers on a campaign of decimation. But by the end of the 19th century, the military era in South Africa was passed. Treaties were honoured and the traditional White and Bantu areas established as they are today. These historical developments are traced once a week, in greater detail, in "Three Hundred Years in Africa."

Music in the modern mood

YOU can't be serious on a Saturday — and if you want to hear music that reflects the tail-end of the Sixties, you'll hear music that's frenetic, active, vivid: the week's gone, there's rest on Sunday, and more than enough zest for Saturday. On RSA, there's "Saturday Session" with Malcolm Gooding in our transmission to Africa: an hour of the latest on record here, and the most popular recordings by international artists, including the Top Ten on the South African Hit Parade; there's also a date with Dorianne Berry and "Music RSA", broadcast in our evening transmissions, when she interviews top South African artists and plays their music.

Serious music on RSA

THE experts say serious music is unsuitable for shortwave. The experts should tell that to the listeners who complained that the introduction of our Australasian transmissions had forced us to discontinue David Lloyd's "Midday Concert" — we had letters from Africa, Europe, and even the Far East, and everyone wanted to know when Lloyd would be back. He's an expert, never patronises, tells you enough about the work he's chosen, and his choice is immaculate — at least, that's what the listeners said when they bemoaned the passing of "Midday Concert".

We gave David nearly two hours for his "World of Music" on Sundays, but apparently this wasn't enough, so in our May-November, 1969, schedule we've increased the content of serious music: in addition to "The World of Music", there's a daily "Middagkonsert" — that's Afrikaans for "Midday Concert" — at 1215 GMT; and "At the Opera" and "Sunday Serenade" both extend to almost an hour. The experts said serious music was unsuitable for SW.

Radio RSA Broadcasts in English to:

AFRICA:

East Africa — 0415—0427 GMT 31 & 41 m. Middle East — 0430—0442 GMT 19 & 25 m. Central Africa — 0500—0512 GMT 49 & 60 m. North Africa — 0515—0527 GMT 16 & 19 m. West Africa — 0645—0657 GMT 19 & 25 m.

AFRICA GENERAL:

1100—1450 GMT 13, 16, 19 & 25 m. Central Africa — 1600—1650 GMT 31 & 41 m. Middle East & East Africa — 1700—1750 GMT 13 & 19 m West Africa — 2100—2150 GMT 19 & 25 m.

EUROPE:

United Kingdom & Ireland — 1800—1850 GMT 13 & 16 m.

NORTH AMERICA:

Canada (Eastern Atlantic & Newfoundland) — 2330—0020 GMT 31,49 & 49 m.
U.S.A. (Central & Eastern) — 0030—0120 GMT 31, 49 & 49 m.
Canada (Mountain & Central) — 0130—0220 GMT 31, 49 & 49 m.
U.S.A. (Pacific & Mountain), Canada (Pacific) — 0230—0320 GMT 31, 49 & 49 m.

AUSTRALASIA:

New Zealand — 0800—0850 GMT 13 & 16 m.
Australia (Victoria, N. Territory & W. Australia) — 1000—1050 GMT 13, 16 & 19 m.

- Would our listeners kindly notify us of any change of address.

Tony Adams with General Mark Clark of the United States, during his visit to the Republic of South Africa in April. The interview was broadcast in "South African Panorama".

Meditation

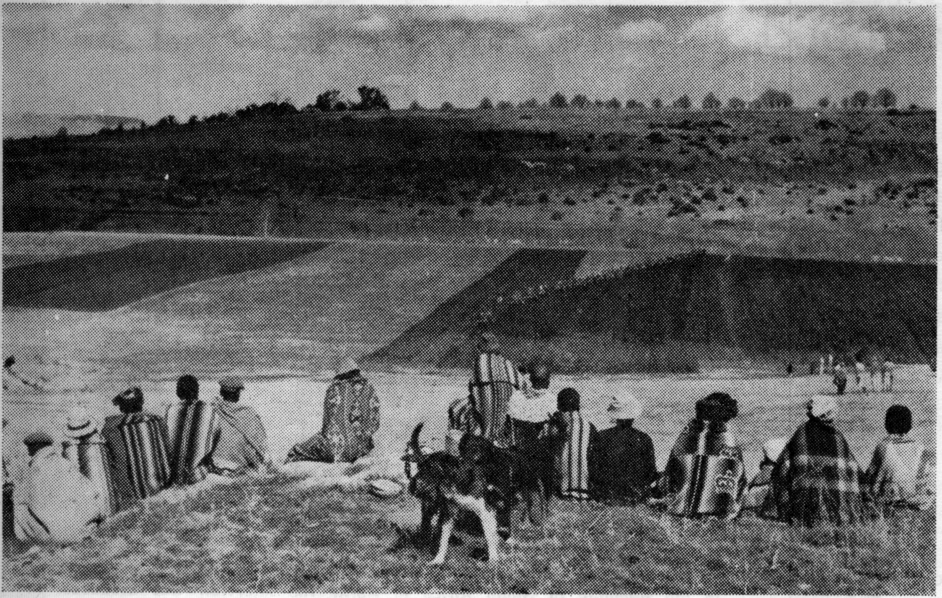
DORIANNE Berry invites you to join her as she browses through the world's great literature, pausing to reflect on what poets and writers have had to say about the things that give meaning to life: birth and death, love and peace, effort, reward and fulfilment. The wisdom of Shakespeare, Milton and the Bible; the insight of Tagore and Gibran; the thoughts of Plato, Aristotle, Socrates — and the views of our own South African poets: Guy Butler, Elisabeth Eybers, N. P. van Wyk Louw, Roy Campbell — this is Sunday night's "Meditation" — a brief literary comment on the many facets of living.

Calling all farmers

YOU learn a lot in three hundred years.

If you're a farmer, you learn that although your country is bountiful and beautiful, it's also harsh. Droughts, floods, heat, cold, diseases and insect pests — these Africa will throw at you, testing your patience and endurance, inspiring your efforts: you work, but above all you think, you plan, you experiment. Research and study are constant and imperative. After three centuries, you feel you know something, and the fruits of your experience you offer to the rest of Africa. Your neighbours may profit from what you've learned. Experience and knowledge freely available — that's "Calling All Farmers", broadcast to Africa daily except Thursdays, at 1115 GMT.

An aerial view of Onderstepoort, the veterinary research station near Pretoria. This is one of the largest institutions of its kind in the world.



Wakulima wa Orange Free State wakilima mashamba juu ya wakulima wa Lesotho katika Lesotho wakati wa majira ya ukosefu wa mvua wakati wa mwaka 1968.

Farmers of the Orange Free State ploughing lands in the drought stricken Lesotho during 1968. In the foreground Lesotho men, women and children are watching the ploughing.

Afrika kusini na jilani zake

WAKATI mtu anafikiria Afrika Kusini na jilani yake, mawazo kwa upesi yanaelekezwa juu ya nchi zilizo karibu nayo, yaani: Botswana, Lesotho, Swaziland na Rhodesia, bali juu ya Afrika Kusini, nchi zilizo jilani yake kunatambua nchi yoyote ya Bara la Afrika inayotaka kushirikiana nayo, juu ya fadhili ya upendano ya nchi hio na Afrika Kusini. Afrika Kusini katika wakati uliopita, ilionyesha hiari yake kusaidia nchi za ujilani zilizo za uendeleo mdogo. Makundi ya Madakitari kila mara yanatoka katika Afrika Kusini kwenda kusaidia watu wa Lesotho, na Wakulima wa Afrika Kusini walilima kwa plau ardhi ya mashamba ya Wakulima wenzao wa Lesotho.

Sir Seretse Khama, muongozi wa Botswana alitibiwa katika Johannesburg juu ya utibabu wa maumivu yake ya nso, na tena, Afrika Kusini inanunua kiasi kikubwa cha nyama kutokea Botswana, kwanjia hio kuipelekea mali yakigeni inayohitajiwa sana katika Botswana. Afrika Kusini ilidhihirisha kua yenye manufaa sana juu ya nchi hizi, kwakua maraia wau wanafanye kazi katika maini na fakitari za Afrika Kusini, kupokea hesabu kubwa ya fedha juu ya nchi zao.

Kuna maazimio makubwa juu ya wakati ujao, zilizo kama Azimio la Oxbow kati ya Afrika Kusini na Lesotho, Boma la maji la Cabora Bassa katika Zambesi, ambalo litapeleka nguvu za umeme katika Afrika Kusini, Rhodesia, Mocambique, Malawi napia Zambia kama itahitaji umeme huo. Hii bali ni mifano michache kati ya mifano ya ushirikiano kati ya Afrika Kusini na nchi za ujilani.

● There is an increasing measure of cooperation between the countries of Southern Africa. South Africa is providing financial and technical aid to her developing neighbours in a spirit of mutual respect and non-interference.

Afrika kusini inafanya biashara na ulimwengu

AFRIKA Kusini ni nchi ya Uendeleo wa upesi, na inaongeza kwakufanikiwa biashara yake na ulimwengu mzima. Nchi hii ipo katika hali ya busara yakua ina hesabu kubwa ya vitu vichimbwavyo, napia namna nying ya mazao ya ukulima.

Upelekaji wa Afrika Kusini wakati wa miezi tisa ya kwanza ya mwaka 1968, umeonyesha uongezeko maalumu kuzidi tarakimu ya upelekaji katika ya wakati kama huo huo katika mwaka 1967. Wakati huu, upelekaji kwenda Uropa ulipanda kutokea pauni million mia nne tisini na tatu katika mwaka 1967 kufikia pauni million mia tano sabini na elfu mia tano hamusini katika mwaka 1968.

Tarakimu ya upelekaji kwenda Afrika na Asia ni pauni million themanini na mbili katika mwaka 1967, kufikia pauni million tisini na nne na elfu mia tano katika mwaka 1968, na pauni million sitini na tisa na elfu mia tisa mpaka pauni million themanini na sita elfu mia nane hamusini kwakufuatiana (yaani tarakimu ya kwanza juu ya Afrika, na yapili juu ya Asia).

Nchi nyingi zinajaribu kuongeza uchuuzi wake na Afrika Kusini. Hi inaonyesha kwa urahisi kutokea jambo lakua, hasa nchi zakigeni kumi zilikua na mionyesho katika Rand Easter Show iliyofanywa katika Johannesburg kati ya mwezi March na April.

● As Africa's most developed country South Africa's trade with the world is expanding year by year. South Africa's exorts to Europe rose from R987.5 million for the first 9 months of 1967 to R1,141.1 million for the corresponding period in 1968.

Midundo yaki-Bantu

"Modise's Mood"	The Inn Laws
"Ngizokwenzani Mahlalela"	Soweto Stars
"Amanzi Amancane"	Mtabane Ndima
"17-0-17"	Bra Sello
"Gogogo Mlingani"	Izintombi Zomoya
"Go Soul Man Go"	B. Lefty

Sehemu ya vitu vya muonyesho kutokea katika Jamuhuri ya China vilivyoandali wa wakati wa maonyesho ya Rand Easter.

The pavilion of the Republic of China at the Rand Easter Show held in April this year. Many foreign countries exhibited at the Rand Easter Show which is the second largest show of its kind in the world.

REPUBLIC OF CHINA
REPUBLI

Wakati wa 1500 hours GMT mpaka 1550 Hours GMT, yaani Saa kumi na mbili mpaka Saa moja kasoro dakika kumi saa ya Afrika Mashaliki, Central African Service ya Radio RSA inatangaza katika lugha zifuatayo;

Ki-Zulu — Siku za Jumatatu na Jumanne.

Ki-Swahili — Siku za Jumatano, Alhamisi, Ijumaa Jumamosi na Jumapili.

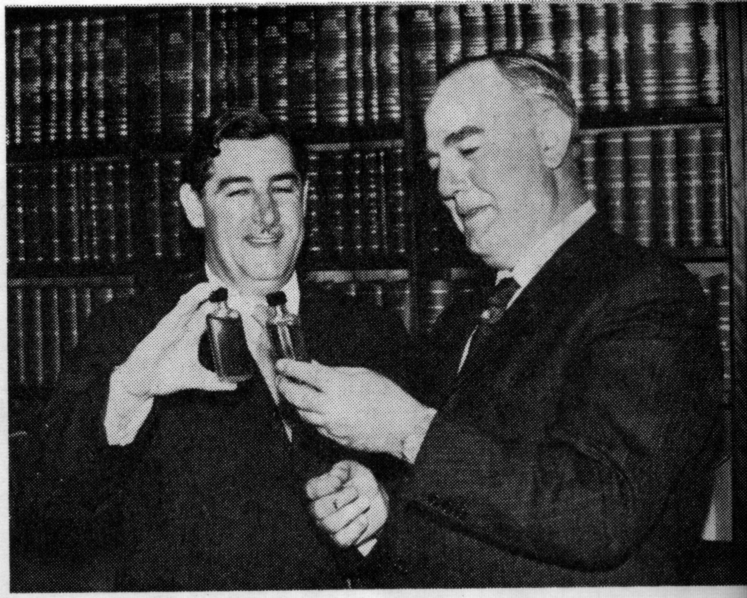
Na inatangaza katika mitasi zifuatayo: Mitasi 13, 16, 31 na misati 41.

A new source of energy

IN the past, the one gap in South Africa's mineral resources has been the apparent absence of oil deposits. Now it looks as if the picture could change radically, as the result of the discovery of petroleum gas beneath the sea-bed, forty miles out on the continental shelf from the popular resort of Plettenberg Bay on the Eastern Cape coast. The economic consequences, however, could be far wider than just a breakthrough in the oil-search.

It is of course gratifying for the searchers that they should have obtained results so quickly — just three years after the search began in earnest. And, while the presence is no guarantee of the presence of oil, the discovery of a gas deposit of this magnitude certainly administers a massive shot-in-the-arm for the enthusiasm of the searchers. It can be expected that the co-ordinating body in the search, known as SOEKOR, will intensify exploration of the continental shelf out at sea, although more boreholes on land, so far fruitless as far as payable results go, will doubtless still be sunk.

But, apart from the primary objective of finding oil, the gas alone could vastly influence the pattern of development of large parts of South Africa. If enough reserves of gas are found on the shelf, it will be piped ashore for industrial use. The Minister of Mines and Planning, Dr Carel de Wet, indicated that by "enough", in the case of the present find, he had in mind 100-million cubic feet a day and a reserve for 25 years.



The Prime Minister Mr B. J. Vorster (right) and the Minister of Mines and Planning, Dr Carel de Wet, examine two bottles containing samples of South Africa's first petroleum gas strike.

At the point where such a pipeline reached the coast, a gas-powered electrical generating station could be put up, at much less cost than those of conventionally or nuclear powered installations. This could feed cheap power to the whole coastal region, as far North as Port Elizabeth, the industrial port which already has several major car plants. Dr de Wet emphasised, however, that the possibility of gas-powered stations would not affect South African planning for the eventual introduction of nuclear-powered stations along the coast.

Another possibility, if gas production warrants it, is a pipeline south to Cape Town. Since by-products of the gas form the basic ingredients for a variety of household and other articles, such a pipeline could inspire an entire range of new industries in the Western Cape, an area where greater industrialisation is sorely needed.

So, whether or not the oil is there, South Africans eagerly welcome the gas find and the prospect of a new source of plentiful energy.

- **This talk was broadcast on March 26th.**

The financial scene

THE announcement that four major European banks, the Amsterdam-Rotterdam Bank of the Netherlands, the Deutsche Bank of Germany, the Midland Bank of Britain and the Societe Generale De Banque of Belgium are to establish a joint venture in South Africa, to be known as European Banks International, has been hailed as momentous for international trade.

The newly established bank will ensure a flow of trade information between South Africa and the four participant countries, while its major function will be the financing of export operations and of manufacturing concerns which are to be established in South Africa.

All four members of the group stated that South Africa is regarded as the obvious manufacturing base for goods which are to be exported to the Southern Hemisphere, the rest of Africa and parts of the East. Branch offices and agencies in these countries will provide the market intelligence for such exports.

It can also be noted that the establishment of manufacturing concerns would necessitate the introduction of further technical know-how into South Africa, and would encourage immigration of skilled workmen and their families.

TRADE INCREASED

The volume of South Africa's trade with the four member countries has increased steadily over a number of years — especially so the Republic's exports to all four.

This is particularly true of Germany, a country which has recently indicated that it is anxious to invest in safe and profitable ventures abroad, to protect its currency against the weakening influence of some other European currencies.

The Netherlands, where intensive industrialisation got under way only after the second world war, is more dependent than most other countries on exports in order to pay for her imports. She is no doubt hoping to improve her export performance by participating in the banking venture in South Africa, especially as she currently buys twice as much from the Republic as she sells to it.

Britain, which has always been South Africa's largest trading partner, and which accounts for some 65% of all foreign investment in South Africa, now finds herself in a position where her currency is too weak to sustain manufacturing operations abroad. By joining in a venture of this nature, however, her currency is strengthened by that of Germany, while she is in a position to advise her partners on trade with South Africa from experience gained over many years.

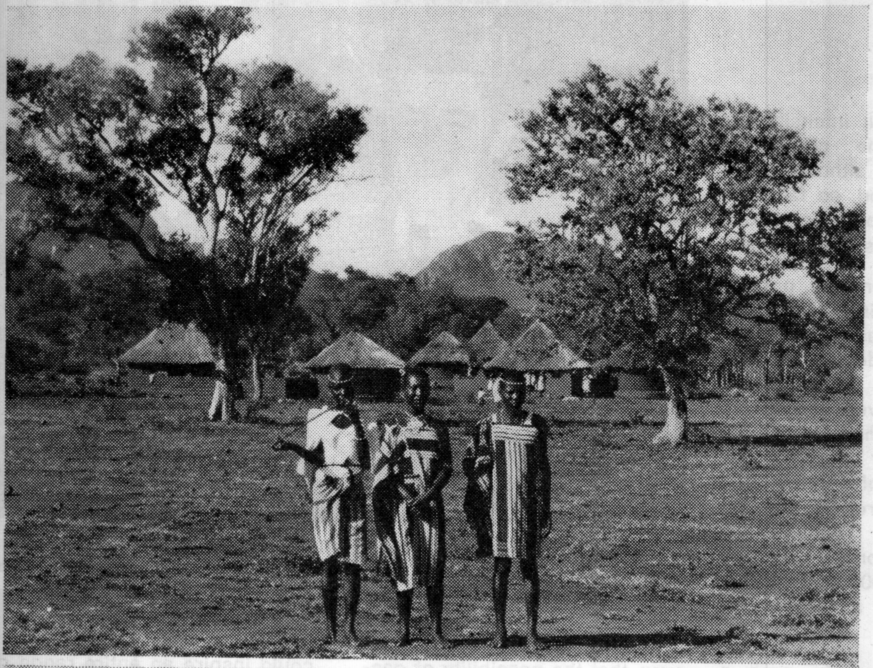
Belgium's partnership in the venture provides access for South Africa to the unofficial capital of the European Common Market, namely Brussels.

Due to recent series of mergers in Belgium, a number of companies which are large enough to sustain international trade have come into being, and the country's export performance has increased to the extent where last year it became the largest per capita exporter in the world.

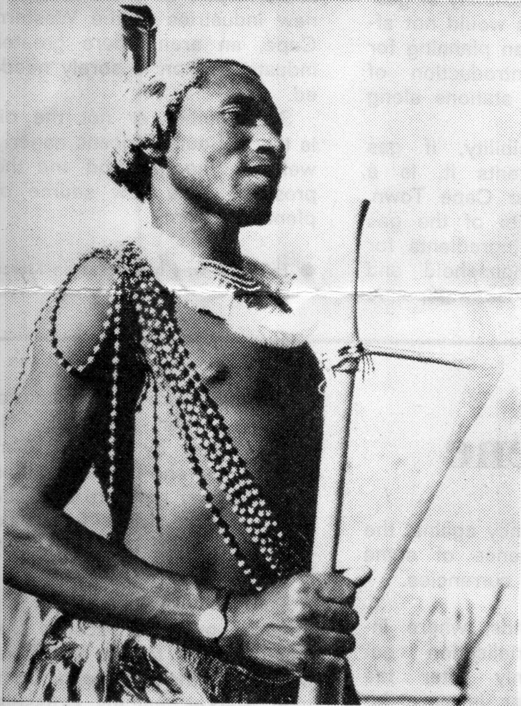
Because of its importance to world trade as a whole, South Africa will always welcome trade promotional ventures of this nature.

- **This talk was broadcast on April 12th.**

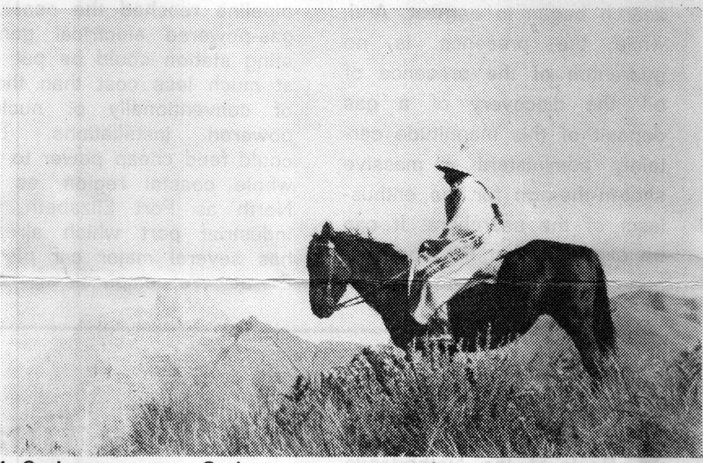
THE TRIBAL



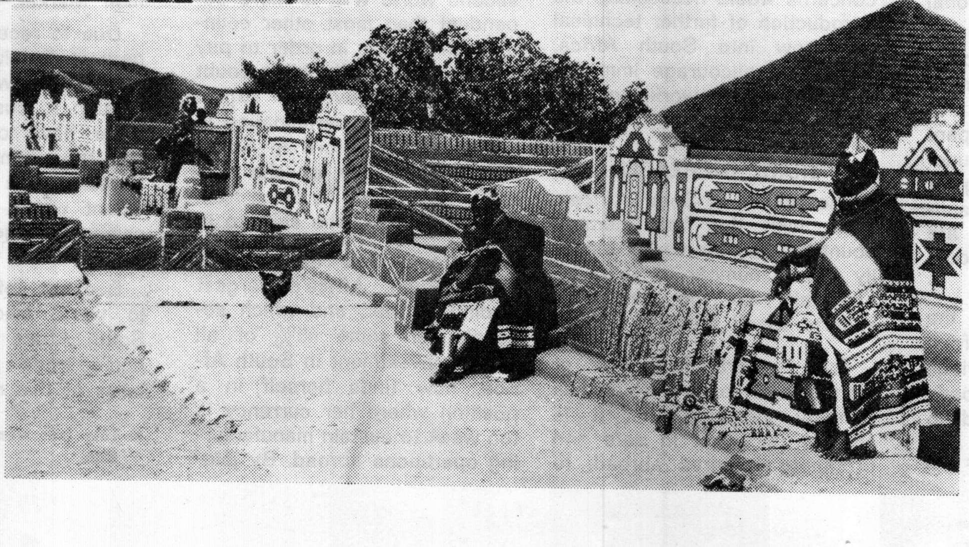
Three Venda girls. Amongst the Venda a marriage is a contract between two families, which is only legalised after the birth of the first child. There is a traditional prescribed marriage — a man must marry his maternal uncle's daughter.



A Swazi warrior. The Swazi men use a white clay to dye their hair and are very proud of their looks.

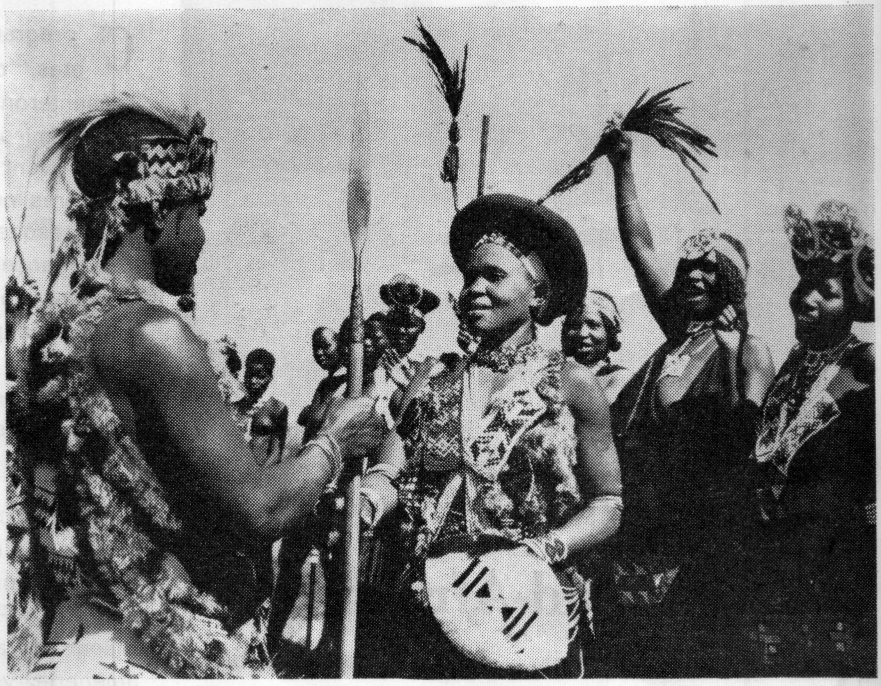


A Sotho man on a Sotho pony, wearing the traditional straw hat and colourful blanket. The Sothos are very skilled horsemen and the Sotho pony is a very swift horse in mountainous country

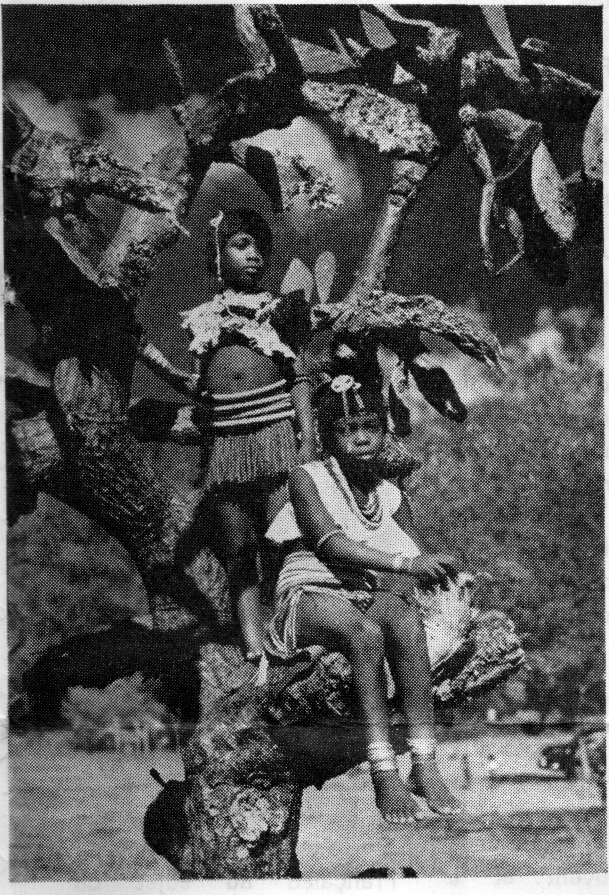


The Ndebele are known for their decorative villages. This nation is very bound by tradition. Their blankets are always of the same striped colours — blue, yellow, red and white and decorated by beads. The beadwork and bracelets worn round their necks and legs are never removed.

BANTU



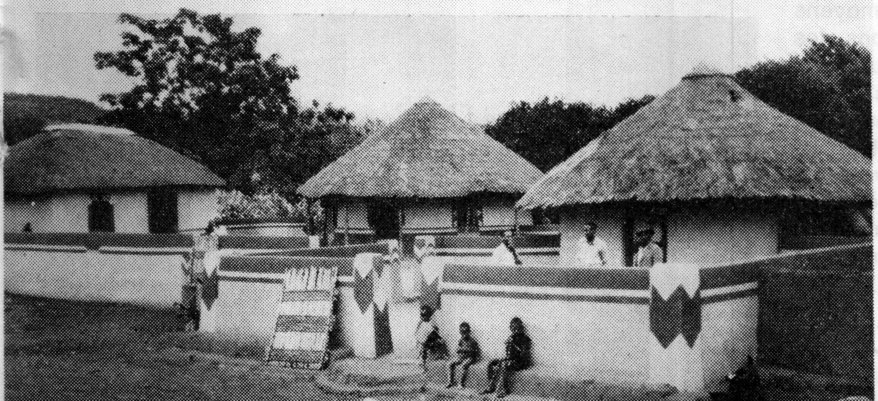
A Zulu tribal marriage. Here the bridegroom hands over the ceremonial spear and shield to the bride to ward off the evil spirits. Note the characteristic headdress of the Zulu girls.

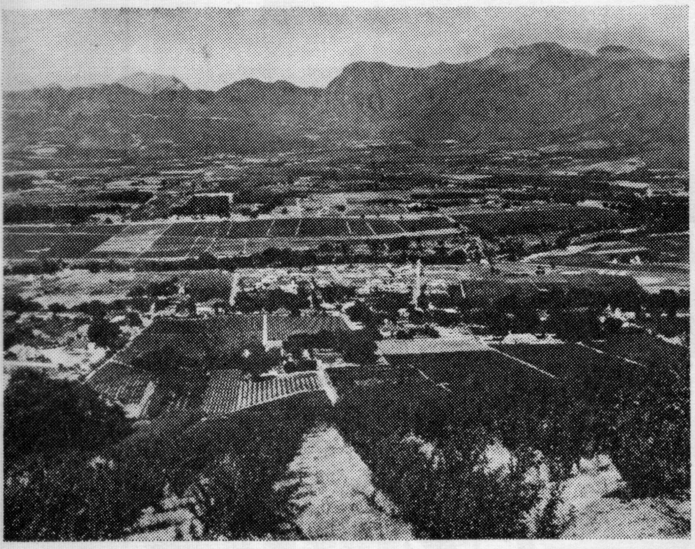


Two little Pedi girls. A characteristic of the Pedi is his carefree manner of speaking, his pride of race, land and history, and his great love of his traditional songs, dances and music.

A Xhosa woman in the traditional blanket dyed with red ochre. The Xhosa women differ from other Bantu women in that they are great pipe smokers.

Varied types of houses are built by the Tswanas in their kraal, but all are walled according to tribal custom.





Vignobles de la Vallee de Paarl au Cap Occidental.

Vins Sud-Africains

NOUS vous avons souvent raconté, au cours d'émissions documentaires, que la ville de Cape Town, en 1652, avait éte fondée afin de servir de station de ravitaillement pour les navires qui voyageaient de la Hollande vers les Indes. Cette station était donc purement une entreprise Hollandaise, mais malgré cela, Jan Van Riebeeck, le fondateur de notre pays, planta bientôt des vignes dans un endroit qui est connu sous le nom de Wynberg, maintenant un faubourg de la ville de Cape Town.

Il planta des vignes certainement avec l'intention d'en faire du vin mais aussi semble-t-il afin de mélanger du jus de raisin aux barils d'eau emportés par les équipages pour empêcher cette eau de se troubler.

35 ans plus tard, des Huguenots chassés de leur pays lors de la révocation de l'Edit de Nantes s'installèrent dans les fertiles vallées du Cap et y créèrent les vignobles d'aujourd'hui. Grâce à la richesse et à la composition du sol, ainsi qu'au merveilleux soleil sud-africain, nous offrons maintenant, aux connaisseurs, des vins excellents.

Certains vins rouges n' ont peut-être pas encore la personnalité des grandes marques françaises, mais d'autres peuvent, rivaliser avec de bons vins moyens de France. Nous avons des blancs secs ou doux, des vins rouges et des rosés . . . des vins mousseux, des Xérès . . . mais arrêtons ici la liste. Si le sujet vous intéresse, nous vous en parlerons en détail le samedi, juste avant notre émission "Un Francais Parle".

—Afrique-Centrale — 0530 — 0542 GMT 31 et 41 metres.

—L'Afrique du Nord — 0630 — 0642. 16 et 13 metres.

—la France — La Belgique — La Suisse 1900 — 1950 GMT 19, 25, 31 et 49 metres.

—L'Afrique du Nord et l'Afrique Centrale 1900 — 1950 GMT: 19, 25, 31 et 49 metres.

Un Francais parle

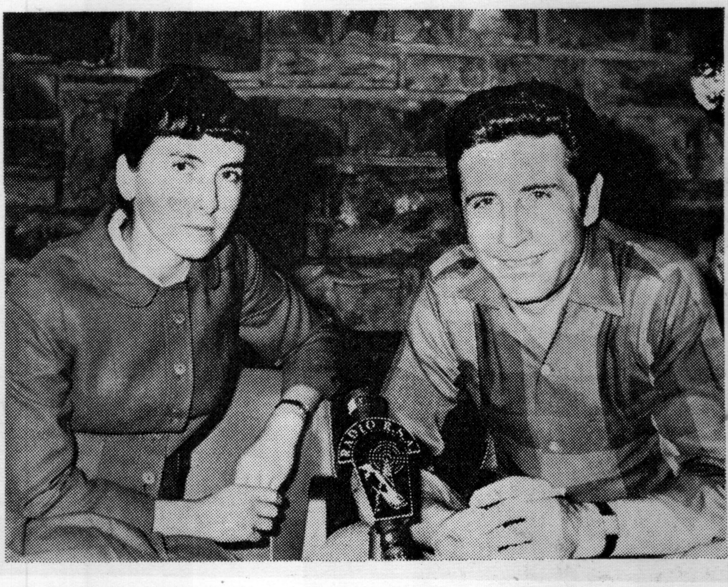
CE programme de 6 minutes, que nous vous présenterons le samedi en fin d'émission, immédiatement avant le résumé des dernières nouvelles, constitue presque une nécessité. Des Français nous écrivent souvent de France ou de pays francophones d'Afrique pour nous demander des nouvelles d'amis qui ont décidé de s'installer ici.

Peut-être ces amis sont-ils trop occupés à se faire une nouvelle vie et ne trouvent-ils pas le temps d'écrire. Pourquoi, nous disent ces auditeurs, ne les amèneriez-vous pas derrière un microphone pour leur permettre de nous confier leurs impressions du pays? C'est exactement ce que nous allons faire.

Lucien Senterre

VOILA certainement une voix qui ne vous est pas inconnue, une voix que vous entendez souvent et à laquelle vous aimeriez peut-être donner un visage. Voila chose faite. Nous ne vous donnerons pas son âge, disons simplement qu'il est jeune, plein d'énergie, particulièrement actif, souriant, un homme que vous aimeriez compter parmi vos amis.

Lucien Senterre a voyagé pendant de nombreuses années en Afrique, en Asie et en Europe. Les voyages "qui forment la jeunesse" lui ont donné un poli et un jugement sûr . . . et en voici une preuve, . . . il a décidé de se rendre á Paris bientôt afin d'y épouser une jeune Française au sujet de laquelle il nous parle non pas 10 fois, mais 50 fois par jour.



Gilbert Bécaud, célèbre chanteur français, en tournée en Afrique du Sud eut beaucoup de succès. Le voici s'entretenant avec Lucette Nadaud.

A Feira da Páscoa do Rande

NA Páscoa de 1895 era inaugurada pelo Presidente Paul Kruger, em Milner Park, Joanesburgo, a primeira Feira da Páscoa do Rande. Desde então Milner Park, onde sempre se tem realizado esta Feira, tem sofrido melhoramentos e mais melhoramentos. Ano após ano, a Feira da Páscoa do Rande — inicialmente de características puramente agro-pecuárias, mas onde a indústria tem vindo a obter uma representação cada vez mais importante — tem vindo a tornar-se numa das maiores e melhores do seu género em todo o mundo.

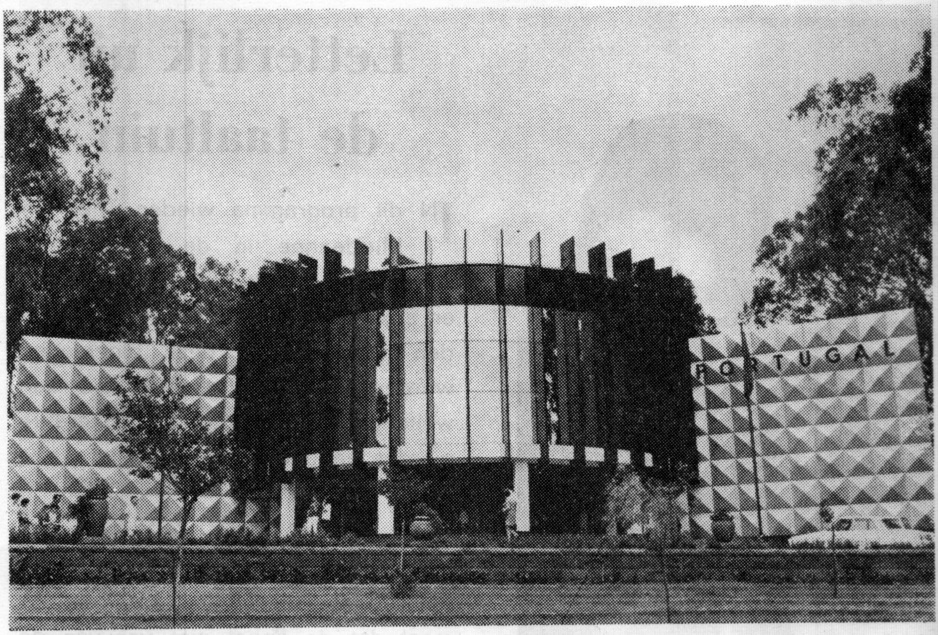
Este ano a Feira da Páscoa do Rande, que foi focada em diversos programas da nossa secção portuguesa, atraiu, durante os onze dias em que se manteve aberta ao público, mais visitantes do que nunca — mais precisamente 640.258, isto é cerca de 8.000 mais do que o anterior recorde estabelecido em 1958.

Calcula-se que na Feira da Páscoa do Rande deste ano se tenham concluido transacções no montante de entre 30 a 40 milhões de randes, cerca de 1:200.000 a 1:600.000 contos, em moeda portuguesa.

Raul Proença

COM residência permanente em Joanesburgo desde 1965, Raul Proença, iniciou desde então uma nova faceta da sua vida artística ao passar a fazer parte do grupo de teatro da nossa secção portuguesa. Raul Proença, que será talvez melhor conhecido dos nossos ouvintes portugueses como cantor de largos recursos e pela personalidade que consegue emprestar às suas interpretações, iniciou a sua carreira de cantor profissional em 1950, na capital portuguesa, recebendo nesse mesmo ano uma "Menção Honrosa" que lhe foi conferida pela Emissora Nacional. Desde então Raul Proença cantou ópera no Teatro Nacional de S. Carlos e no Coliseu de Lisboa, tendo passado a actuar com frequência em concertos, recitais, programas de variedades, na rádio, televisão e night-clubs, tanto em Portugal como no Estrangeiro. Em Lourenço Marques foi-lhe atribuido em 1962 o troféu de "O Melhor Cantor" entre as "Vozes do Ano".

Há cerca de três anos atrás Raul Proença apresentou uma série de programas sob o título "Conversando". A partir de Maio esta rubrica volta a estar presente na nossa programação e Raul Proença estará de novo aos nossos microfones "conversando" com os nossos ouvintes.



O pavilhão de Portugal na Feira do Rande detentor de medalhas de ouro em anos anteriores a que obtevo este ano uma Menção Honrosa.

Programa juvenil

FAZIA-SE de certo modo sentir a falta de um programa exclusivamente dedicado aos nossos jovens ouvintes. Afim de preencher esta lacuna passamos a apresentar na nossa programação, a partir de Maio, um "programa juvenil".

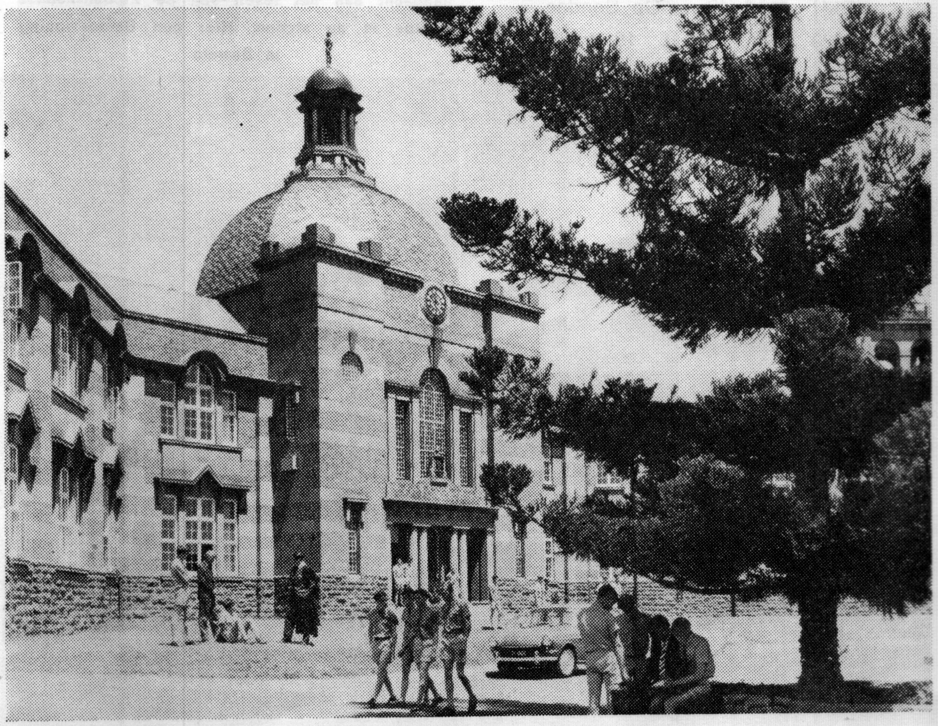
Neste programa procurar-se-á dar uma visão panorâmica do que é a juventude sul-africana de hoje, quais as suas aspirações, os seus interesses, a sua forma de pensar e de encarar a vida. Isto ser-vos-á facultado através de impressões colhidas em primeira mão em entrevistas com jovens portugueses aqui residentes ou que se encontrem de visita à Republica, ou com jovens sul-africanos que se tenham distinguido em qualquer campo de actividade humana

Esta nova rubrica estará a cargo de Bela Jardim.

Transmissões da RÁDIO RSA em português para:

—Moçambique: 0545 — 0557 TMG em 41 e 49 metros.
1600 — 1650 TMG em 31 e 41 metros.
—Angola: 0615 — 0627 TMG em 25 e 31 metros.
2000 — 2050 TMG em 31 e 41 metros.
—Portugal Continental: 2100 — 2150 TMG em 25 e 49 metros.

NOTA: Pede-se a todos os ouvintes para nos informarem de qualquer mudança de residência.



Um grupo de jovens sul-africanos de hoje, jovens oriundos dos mais remotos pontos do globo, e que serão alvo do interesse dos nossos ouvintes através de "Programa Juvenil".

Letterlijk uit de taaltuin

En dit zijn dan de twee wiedsters in de taaltuin van Radio RSA: links Mie-Jeanne Moelaert, rechts Thea Ranwell.

In dit programma wieden Thea en Mie-Jeanne in de Nederlands-Afrikaanse taaltuin. Zij zoeken er stijlbloempjes die rond kernwoorden groeien. Van deze bloemetjes worden ruikertjes gemaakt die dan wekelijks op maandag de luisteraars worden aangeboden.

Af en toe doen de wiedsters vreemde ontdekkingen. Spreekwoordelijk gesproken weten ze dan andermaal dat de appel niet ver van de boom valt, vooral niet in de pruimentijd, wanneer de druiven nog zuur zijn; dan, zo zegt Thea, „sien mens partykeer iets wat tussen die boom en die bas is, en dan mag mens nie daarop pyl trek nie want dan soek jy die bobbejaan agter die bult!"

◆

RADIO RSA zendt in het Nederlands/Afrikaans uit naar Nederland, België, Luxemburg — 20.00 GMT: 25 & 49 m.

- Wilt U ons in kennis stellen van een eventuele adresverandering?

RADIO RSA saai uit in Afrikaans na Kenia, Uganda en Tansanië — 0445 GMT: 31 & 41 m Rhodesië, Zambië en Malawi — 0600 GMT: 41 & 49 m. Op Sondae — 0800 GMT: 13, 16, 19 & 25 m.

Hans Schotel

Van 1 april af is er een nieuwe stem aan Radio RSA verbonden. Het is die van Hans Schotel, die in 1948 naar Zuid-Afrika emigreerde, echter niet als radioman, maar als boekhouder. En hij is van beroep boekhouder gebleven totdat hij eind maart in Kaapstad zijn biezen pakte en naar Johannesburg trok.

Hans wilde journalist worden, maar door familie-omstandigheden werd hij het pad van de cijferpeuteraars opgedrongen.

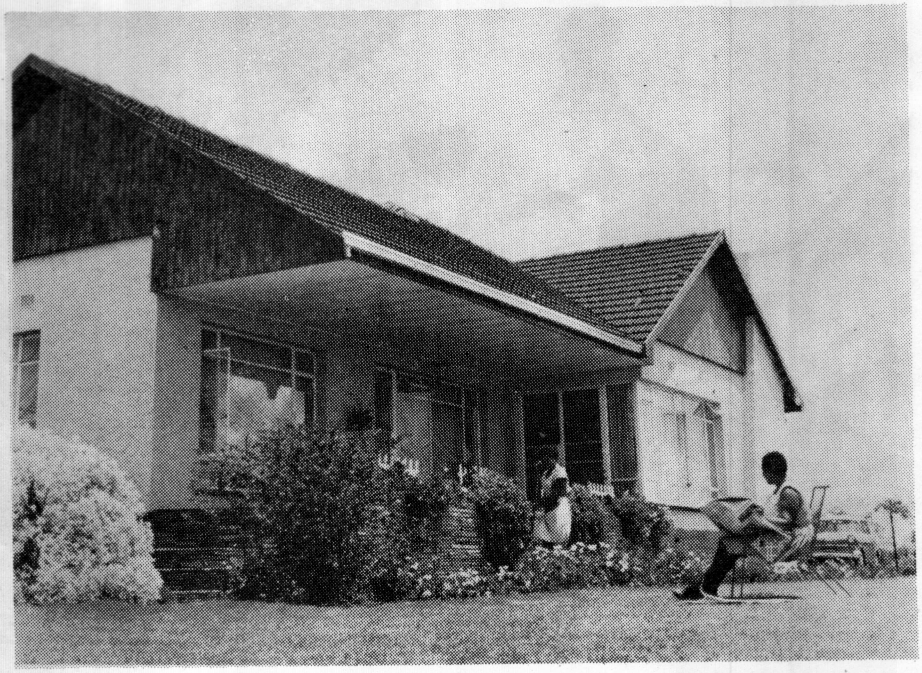
Hij heeft echter altijd de drang gevoeld om zich in het gesproken woord en door amateurtoneelspel te uiten en gedurende zijn verblijf in zijn nieuwe land (waarvan hij intussen staatsburger is geworden) heeft hij daar ruimschoots de gelegenheid voor gekregen.

De ommezwaai naar het beroepsradiowerk betekent een radicale verandering in zijn levenskoers, maar hij is er van overtuigd, dat hij van deze stap nooit spijt zal hebben.

Bantoejournaal

In het programma „Bantoejournaal" laten wij u elke zaterdag kennis maken met de Bantoe die, wat de structuur van zijn sociale leven betreft, tussen het westen en Afrika in staat.

De Bantoe ontspant zich anders en elders. De ene dag zal hij volgens westerse stijl een Bantoenachtclub bezoeken maar de volgende dag, of de volgende week, geeft hij zich helemaal over aan de roepstem van Afrika. Dan gaat hij volgens rituele voorschriften gekleed, naar bijeenkomsten waar men volgens de oude riten zingt en danst en leeft. Men zingt er tot men geen stem meer heeft, men danst er tot men niet meer kan staan. Men vormt een band die nog slechts in Afrika bestaat.



In ons programma Bantoejournaal schenken wij aandacht aan het leven van de Zuidafrikaanse Bantoe in de steden. Hier een Bantoewoning in Soweto

Einwanderer berichten

EIN Grossteil der Bevölkerung Südafrikas setzt sich aus Einwanderern zusammen. Die Gründe, aus denen sie ihre Heimat verliessen, um in einem fremden Land zu leben und zu arbeiten, sind verschiedener Natur — so verschieden wie die Schicksale derer, die sich eine neue Existenz in Südafrika aufzubauen versuchen. Der Start wird ihnen in vielerlei Hinsicht von staatlichen Stellen erleichtert, dann aber liegt es an ihnen, die gebotenen Möglichkeiten zu nutzen.

In unserem Programm "Einwanderer berichten" wollen wir eine Reihe deutschsprachiger Immigranten selbst zu Worte kommen lassen, indem wir uns vor dem Mikrofon mit Ihnen unterhalten: über ihre Hoffnungen und Erwartungen, mit denen sie in dieses Land gekommen sind, inwieweit sie diese realisieren konnten, und bis zu welchem Grade es ihnen gelungen ist, sich den neuen Lebensumständen anzupassen, und über ähnliche interessante Einzelheiten. Wir hoffen, mit diesem Programm unseren Hörern einen Überblick über die Lebensverhältnisse in Südafrika vom Standpunkt des Immigranten aus geben zu können.

Elvira Wittmann im Gespräch mit einer Immigrantenfamilie aus Deutschland.

Ein Tswana-Farmer auf seinem Tabakfeld im Zeerust Bezirk.

Die Bantu-Heimatländer

GENERAL Louis Botha, der erste Premierminister der damaligen Südafrikanischen Union, sagte im Jahre 1913: "Diesen Menschen muss bei ihrer Entwicklung und bei der Bewahrung ihrer Tradition geholfen werden. Sie haben ihre eigenen Traditionen — genau wie die Weissen — und wir dürfen nicht versuchen, Weisse aus Ihnen zu machen. Wir müssen ihre Einstellung, ihre Lage und ihre Tradition mit berücksichtigen und dürfen sie nicht mit unserer Kultur vermischen. Wenn wir wollen, dass sich die Eingeborenen getrennt entwickeln, so müssen wir ihnen auch das Recht zugestehen, sich selbst zu regieren."

Auch der verstorbene Premierminister H. F. Verwoerd äusserte sich ähnlich, als ihn ein englischer Journalist angesichts der bevorstehenden Unabhängigkeit der britischen Protektorate um seine Meinung bat. Verwoerd sagte: "Dies ist genau das, was wir auch anstreben."

Für Jahrzehnte blieb dies nichts als ein Traum, aber das südafrikanische Volk entwickelte bald die Fähigkeit, diese politische Theorie als realistisch zu betrachten. In einer Reihe seit 1910 erlassener Gezesetze wurden die Rechte der Bantu näher definiert. Die Gesetzgebung bestimmt insbesondere die politisch getrennte Entwicklung aller unterschiedlichen Bevölkerungsgruppen, die in ihrer Gesamtheit die multinationale Bevölkerung Südafrikas bilden. Sie sieht unter anderem eine Anzahl sich selbst regierender Bantu-Nationen neben und in Zusammenarbeit mit der weissen Nation vor — ein südafrikanisches Commonwealth oder eine Gemeinschaft von Nationen.

Im Dezember 1963 wurden den 3,5 Millionen Xhosas, deren Heimatland die Transkei ist, die innere Selbstregierung übertragen, und z.Zt. blicken die Bewohner der Ciskei und des Ovambolandes diesem Ziele entgegen.

Ab 6. Mai 1969 hören Sie über Radio RSA jeden Dienstag die Sendung "Bantu-Heimatländer".

RADIO RSA sendet in deutscher Sprache nach Deutschland, Österreich und der Schweiz — 1800 GMT: 13 & 16 m.

- Bitte benachrichtigen Sie uns von einer eventuellen Adressenänderung.

Heinrich Graf von Pfeil

HEINRICH GRAF VON PFEIL wurde vor vierzig Jahren in Pommern geboren. Er verbrachte seine Jugend teilweise dort und teilweise in Berlin. Am 1. April 1956 kam er — jung verheiratet — zunächst als Farmverwalter nach Südafrika. Später zog er nach Johannesburg um, weil ihm das Farmleben zu einsam war. Heute ist er Prokurist in einem Rennklub. Er schreibt abends gelegentlich Gedichte, oder hört abwechselnd Bach, Beethoven und Jazz, wenn er nicht gerade für Radio RSA Nachrichten spricht. Mit dem Sprechen der Nachrichten begann er übrigens schon am 5. März 1967, als diese Station ihr deutsches Program zum ersten Mal in den Äther strahlte. Bei vielen unserer Hörer ist er wegen seiner unkonventionellen Worte über das Wetter angenehm aufgefallen.

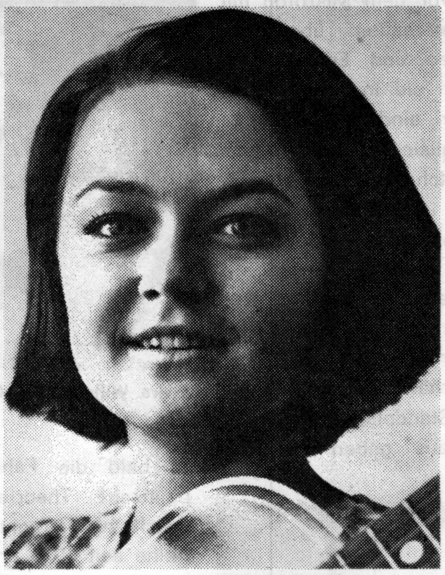
AFRIKAANS BY RADIO

SOME years ago the poet Roy Campbell described Afrikaans as "a language full of adventure and daring . . . unique among contemporary languages for youth and freshness". But Afrikaans is also a musical language, and long before our first great poets were heard, there were writers of folksongs who gave voice to the varying moods, both grave and gay, of the pioneer people of this country.

These folksongs, along with the latest hits in Afrikaans, are being brought for those, who, like us, believe in music and song as a link between nations, and who perhaps would like to sing with us by way of introduction to their first conversation in Afrikaans

IL y a quelques année, le poète Roy Campbell décrivit l'Afrikaans comme étant "un language plein d'aventure et d'audace, unique parmi les langues contemporaines, par sa jeunesse et sa fraicheur". Mais l'Afrikaans est également un language musical et bien longtemps avant que nos premiers grands poètes se firent entendre, des hommes écrivaient les paroles de chansons folkloriques rendant l'humeur nuancée, à la fois grave et gaie, du peuple de ce pays.

Ces chansons folkloriques, en compagnie des derniers succés afrikaans, sont présentés à ceux qui, comme nous, croient que la musique et les chansons forment un lien entre les nations et qui peut-être aimeraient se joindre à nous à l'occasion de leur première leçon de conversation Afrikaans.



The singer, Carike Kreuzenkamp, who will be heard in our "Advanced Course".

HÁ alguns anos atrás, o poeta Roy Campbell referia-se ao Afrikaans como ". . uma língua aventurosa e ousada . . única, pela sua juventude e frescura, entre as línguas contemporâneas." Mas o Afrikaans é igualmente uma língua musical, e muito antes que os nossos primeiros poetas se fizessem ouvir, autores de canções populares houve que souberam dar expressão aos diversos estados de espírito, desde o sério ao alegre, dos pioneiros deste país.

Estas canções populares, a par dos últimos sucessos em Afrikaans, serão apresentadas para aqueles que, como nós, crêem em que a música constitui um elo a ligar as nações e que talvez gostem de cantar juntamente connosco como uma introdução à sua primeira conversação em Afrikaans.

VOR einigen Jahren nannte der Dichter Campbell die afrikaanse Sprache "eine Sprache voller Abenteuerlust und Kühnheit, einzigartig unter den Gegenwartssprachen wegen ihrer Jugendlichkeit und Frische". Aber Afrikaans ist nicht nur das: es ist darüberhinaus eine musikalische Sprache. Lange bevor unsere ersten grossen Dichter sich zu Wort meldeten, drückten die Textdichter von Volksliedern bereits die heiteren und schwermütigen Stimmungen der Pionierbevölkerung dieses Landes in Afrikaans aus.

Diese Volkslieder, sowie auch die letzten afrikaansen Schlager, sind vor allem jenen unter unseren Hörern zugedacht, die wie wir der Überzeugung sind, dass die Musik und das Lied Völker verbinden, und die vielleicht zur Einleitung ihres Studiums dieser neuen Sprache mit uns zusammen ein Lied singen möchten.

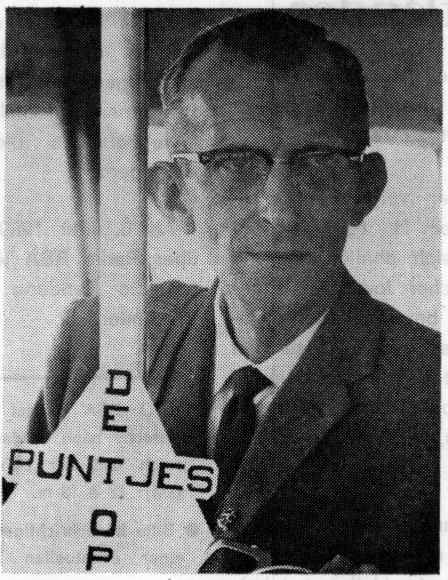
Dx-Log

HELLO there DXers! I'd like to introduce you to Chris Uitzinger, "Mr DX of South Africa". He has every right to that title for he's been scanning the receiver dial ever since his childhood days. No wonder, because it runs in the family; his father was also a keen DXer.

Chris was born in Pankalan Brandan, Sumatra. From there the Uitzinger family moved to Holland and later to South Africa. Now, just over thirty years later, we find him in one of Johannesburg's lovely suburbs, Roosevelt Park, happily married and the father of two sons.

But let's get back to Chris' first love (excuse me, Mrs U, his second love), DX-ing. At present he's a member of two overseas DX Clubs and a foundation member of the South African DX Club. He's a monitor of four international shortwave stations and then just to round it off, he's a staff member of the SABC at the international monitoring station. Was it Bernard Shaw who said: "Happy the man who can make his work his play!"

Chris has an impressive-looking shack, three receivers (two of which were presented to him by broadcasting stations), a frequency counter and a tape recorder. Stacks and stacks of QSL cards, of course, but one of his most prized possessions is a medal presented to him by a broadcasting station for "distinguished monitoring service".



Why so keen on DX-ing? He puts it this way: "DX-ing could be called 'armchair travelling' and, apart from being the cheapest way of getting to know places it's interesting and relaxing."

So now you'll realise why Radio RSA grabbed Chris for their Dutch DX programme. It's called "De Puntjes op DX" and is presented on Tuesday evenings at approximately 2025 GMT. Believe you me, it's worth listening to!

73's and Tot siens!

Leo van der Walt,
DX Editor.

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